PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, AUGUST 30, 1961

The Flight from Work

George E. Failing

WE LIVE in a time when much is said about the need for jobs and the dignity of the worker. At the same time there is a mass flight from work itself.

On the front page of *The Worker* (Communist party organ in the U.S.), issue of July 23, there were listed eight demands made by the UAW on General Motors. The union demanded (1) reduction of the work week without loss of pay, (2) reduction of the work day without loss of pay, (3) reduction of the work year without loss of pay, (4) longer vacations, (5) more paid holidays, (6) industrial sabbaticals (a whole year off with pay!), (7) earlier retirement, and (8) restriction of overtime. Workers seemed interested primarily in pay and vacations.

In that startling article one may easily see that there were two things that workers did not mention: (1) work and (2) profit for the manufacturer. Yet without work and profit there just wouldn't be jobs.

No one—including the manufacturers themselves—wants to return to slave work at slave pay. For manufacturers realize that only "slave" products could be produced. And slaves never can produce as much or as well as free men! This is one of the most obvious lessons taught us by Communistic "slave" labor. And in Russia all labor—at whatever price and at whatever hours—is slave, simply because it is not the labor of free men.

In 1960 the average pay to the U.S. industrial employee was $2.46 an hour, $98.40 a week. Of this, by union request, 22 cents an hour was paid to cover fringe costs for social security, unemployment compensation, and private welfare plans.

This wage of $2.46 an hour is not enough for many of our conscientious and skilled laborers. It would pay the company to increase that wage. But $2.46 an hour is too much for many of our employees. For many of them do not really "work at the job." They do not put their best effort in the work. In fact, I have heard many of them boast about meeting their eight-hour quota in four hours, then loafing the other four—on company time and at company expense. They failed to realize that in cheating the company they were cheating themselves.

We must have good labor unions, I think. Unions which properly think first from the laborers point of view—which point of view it is not always easy for management to see. And labor has a right to strike just as a man has a right to quit a job.

Labor Day Issue

Editorial — George E. Failing

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(*Continued from page* 1)

We must also have good management. Management reckons matters, as they must, from the market point of view—costs of production and sales of the product. For if products are not good and sales are not good, there is no market for labor. Only by maintaining good companies can we have a good market for labor at a good wage. So workers ought to have an interest in strong and well-managed corporations.

It seems to me that much of our current relief program discourages work. The recent Newburgh (N.Y.) case proves the point. The small city of 31,000 was paying out 30 per cent of the city's revenue for relief. To city manager Joseph Mitchell, the welfare program as administered put a premium on loafing, made it more profitable than working. For example, a city patrolman, married and with eight children, received $242 a month in pay for services rendered. In the same city, a "family unit" of the same size with a number of illegitimate children in it, drew $400 a month—and not a single member of the family worked. Besides, the $242-a-month patrolman was helping to support them!

Newburgh has set out to put a stop to such inequities. Whereupon reliefers in Newburgh howl, and officials in Albany and Washington, D.C. harshly frown on Newburgh's plan to put reliefers to work.

Then there's the story about low-rent public housing that started out years ago as assistance to the poor. But that's old-fashioned now. New York City proposes to open up subsidized apartments to families earning as much as $8,112 a year. Yet nearly 75 per cent of all American families earn less than that, the average family earning $6,900. New liberalized rules provided by the Federal Housing Act just passed by Congress have made possible such ridiculous assistance. The Administrator in Washington has only to okay the idea to put it into effect. Can one-quarter of us subsidize the other three-quarters of us? Sounds sort of absurd, doesn't it?

If you think the picture overdrawn and isolated then read these words from the Associated Press under the dateline London, July 10: "Britain's National Assistance Board reports that fathers who prefer loafing to working are becoming an official problem. Its report explained that most of them are fathers of large families who had low-paying jobs. By remaining unemployed, they can collect almost as much money in national assistance as they could by working at full-time jobs.... The fact that a number of young children are growing up to regard idleness as a normal state of affairs cannot but cause alarm."

Most discouraging at the moment is Labor Secretary Arthur T. Goldberg's demand of Congress. "The government has to have broader powers. There is no substitute for authority." What powers are demanded? (1) Power to set up labor-dispute boards with power to recommend settlement terms, not just find "facts." (2) Power to seize key industries when necessary, authorizing the government to manage them. (3) Power for the President to decree a "cooling-off period" without going to court to prove the necessity for such action.

In the long run, can labor really believe that government authority will cure their problems? Do they not realize that they are voting away some of their precious union-to-industry managing rights? Furthermore, who should desire the power to operate industries and dictate to labor unions and management alike? Is this really more self-enlightened?

Simplicity, honesty, directness are getting to be old-fashioned virtues, reminders of the days of trunks in the attic. But they are still priceless virtues.

There's nothing inevitable about the decadence of the labor movement that cannot be changed—by honest union leaders, by workers free to vote without coercion, and by management ready to take labor in on its councils and share with them its profits.

It is time for labor and management to press on to reach a truly fair and equitable New Frontier. Where are the pioneers?

Wealth Without Labor

"The passion to acquire wealth without honest labor, inflamed by widely publicized giveaway programs and the growing movement to legalize gambling in state after state, is a serious concern for Christians. The practice of gambling undermines basic moral law as well as established economic laws. Gambling is a menace to business integrity, breeds crime, and is destructive of the interests of good government.

"The dubious gains of petty gambling are not acceptable in financing the work of the church. All Methodist churches shall abstain from the use of raffles, lotteries, and games of chance for church support or church-related projects. Methodists should protest all forms of gambling practices carried on by secular organizations."—*The Discipline of The Methodist Church*

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ." **Col. 3: 23, 24.**

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I Was Reading . . . . . .

by the Editor

Christianity Comfortable?

RICHARD E. HICKS

I HAVE NEVER quite understood why we modern Christians feel that ours should be a comfortable religion, unless it is because some of us who are preachers have for too long spoken to our people about relaxing, taking it easy and getting rid of an inferiority complex. Perhaps, too, we have made the mistake of proclaiming the Christian faith as some sort of escape from unadorned reality. As a result, we have produced a "bumper crop" of church members who are looking for nothing from the Gospel but ease and security.

A look at the first-century church strikes most of us like a blast of cold wind, for there we find Christians not at play but at work. There we find them not seeking some comfortable corner of safety but rather out in the arena of righteous endeavor. They were more often than not physically uncomfortable. They knew, these early Christians, something of the rigors of thought and something of the harsh realities of existence. They knew what it meant to sacrifice and to endure hardships and handicaps and heartaches. They weren't trying to escape anything! They were RUNNING into a meaningful, purposeful life—ease or no ease!

Many of us need to cast overboard our "comfortable religion." We need to get up from our seats of ease and get into the front lines of this Christian warfare. We need to stop pretending that God means only to comfort us, and realize that He means also to distress the comfortable. For only then can we hope to win this world to Christ. And only then can we truthfully sing, "Like a mighty army moves the Church of God!" Christianity comfortable? Not necessarily so; at least not if we are engaged vitally in living it.—from Biblical Recorder July 22, 1961

● this statement made by Bishop C. Raines, "I feel guilty and concerned that we are going forward in integration in athletics and the military much faster than in the Church."

● that average family income in 1960 reached the all time high of $6900 before taxes were deducted. This means that 45% of U.S. families are earning over $6000 per year. This is a good standard of income by any measure.

● a news item just released by Methodist Information: "The transfer of three annual conferences of the Central (all Negro) Jurisdiction of the Methodist Church to the predominantly white Northeastern Jurisdiction has been postponed for at least a year by the failure of fourteen of the seventeen Negro conferences to vote approval." In contrast with the action of the Negro conferences was the almost unanimous decision of all other conferences of the Northeastern Jurisdiction to become a unified (integrated) episcopal area of the Northeastern Jurisdiction. The actual vote was 3920 to 49. News items such as this one make us inquire, Just who does wish integration? Do the Negroes really want equal privileges or is their cause simply being made a rallying cry for those of some particular political and social interests?

● that "the chance a drinker takes of becoming a victim of alcoholism is one out of nine; that the use of alcoholic beverages in moderation is injurious to the drinker and to society; that there could be no alcoholism without alcohol and that alcoholism and the use of alcohol should be prevented and not treated." This excellent excerpt was taken from a letter written by Earl C. Jeffrey, Executive Vice President of American Businessmen's Research Foundation, 431 South Dearborn Street, Chicago 5, Illinois. This organization commends itself to those who wish to deal radically but constructively with the problem of beverage alcohol.

● some excellent observations by Dr. A. W. Tozer in the July 12 issue of *The Alliance Witness* about "Temperament in the Christian Life." Here is a wholesome caution. "While we all pride ourselves that we draw our beliefs from the Holy Scriptures, along those border lines where good men disagree we may unconsciously take sides with our temperament. Cast of mind may easily determine our views when the Scriptures are not clear. People may be classified roughly into two psychological types, the gay and the somber, and it is easy to see how each type will be attracted to the doctrinal views that agree most naturally with its own mental cast."

● these pungent sentences written by Dr. Frank Laubach. "The whole foreign mission program of the Protestant churches of America is three cents out of a dollar. Only that proportion from our contributions goes abroad, and that isn't enough! Every Christian ought to support his church's missions as if he believed in it."

● the rather amazing and interesting fact that a portion of the Papal Encylical *Mater et Magistra* dealt with price protection. Here's the paragraph as it appeared in the July 30 issue of *The Register*, a Roman Catholic weekly: "Given the nature of agricultural production, it is necessary that an effective system of regulation should be enforced to protect prices, making use to this end of the numerous expedients which present day economic technique can offer. It is very desirable that such regulation should be primarily the work of the interested parties." It seems that the Pope has endorsed socialized price supports for agricultural products. This observation is hardly purely spiritual or religious. It does seem to go over into the political and economic realm, and also seems to agree nicely with the pronouncements of the political party now in power. Is this pure coincidence?

● a news release stating that Billy James Hargis, founder of the Christian Crusade, openly admires the John Birch Society because "they have done a good and effective job in fighting Communism." Mr. Hargis went on to state, however, that he would have nothing to do with "other leading anti-Communist critics of the National Council of Churches." By so stating, he evidently meant to part company with Carl McIntire, Gerald A. K. Smith and Kenneth Goff, among many others. This report first appeared in the *Houston Chronicle*.

● the analytic editorial "Israel Is on Trial" in the July 26 issue of *The Christian Century*. States the editor, "By and large what a nation does to its Jewish minority is an historically accurate test of its civic morality. The concern of nations for basic human rights and dignities can be measured by their treatment of their Jewish communities, and such measurements reflect not only the moral tone but also the durability of nations and governments. . . . The present state of affairs in Cuba, for example, is well described by the fact that most of the island's 2000 Jews have fled and their congregation in Havana has been disbanded."

● in the July 23 issue of *The* [Communist] *Worker* that during the week-long second annual convention of the National Association for the Advancement of Colored People recently held in Philadelphia "a notable development was the adoption of a resolution calling for abolition of the House UnAmerican Activities Committee." They further "voted to ask President Kennedy to issue an executive order, a second emancipation proclamation, declaring segregation and all manifestations of racial discriminations illegal."

Federal Aid Endangers Education

MARK FAKKEMA

Education has been defined as self-realization. This definition we accept, but the "self-realization" should apply to Christian parents as well as their covenant children.

For us to realize covenant blessings, two conditions must be met: covenant children must receive covenant training and parents of covenant children must give or provide such training. Parents and their children constitute one communal life. We hold that it is necessary for parents to give covenant training as it is necessary for their children to receive it. Let us as parents of covenant children not sell the birthright of giving covenant education for a mess of political pottage.

TO ESTABLISH and maintain a unity of mind and spirit between home and school, no third party—even though it be the state—may come in with the right to determine the character of the instruction to be given. This is notably true of our government. It is prohibited by law (as interpreted by U.S. Supreme Court) to spend its money for religious purposes in the field of education.

Whatever the case in the Netherlands may be, in our country there is a "high wall" between state functions and religious functions, between state education and covenant (Christian) education. The First Article of the Bill of Rights reads that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Note, this article implies that the state may not provide the type of education that we before God and his people promised we would give them. Nor may the state prevent us from giving Christian training to our children.

To the extent that our federal government lends financial aid to private schools it should determine the purpose for which the money contributed may be spent, for a disinterested state would be an irresponsible state. Since our government's interest is nonreligious, the parents' covenant obligations must needs be sidetracked and covenant blessings jeopardized.

State Aid Interferes with Exercise of Covenant Promise

Let us be realistic. What will happen under federal aid to our Christian schools?

Federal aid is bound to make for federal control, at least of some sort. Let it be understood that covenant education is not religious education *plus* secular education. If that were the case, we could arrange with state officials to limit their part of the cooperative teaching program to that which is secular. Christian education to be Christian must be Christian throughout.

In the Netherlands, as well as in Canada, there is less separation of church and state. Be this as it may, God holds parents responsible for meeting their covenant obligation. The question is, do parents dictate to the state-supported school, or does the state dictate to parents? From some reports it appears that state dictation in the Netherlands embarrasses both Christian parents and Christian teachers.

May we remind the reader of Mr. Paul Ribben's contribution in *The Banner,* April 7, 1961. He related the judgment of his two uncles who have devoted their life to Christian education—both of whom are principals of Christian high schools in the Netherlands. This is their joint testimony:

"If it is possible to stay away from government aid to your schools do so that the Christian school may continue to flourish in America, for in the Netherlands we no longer have a Christian school. It is run by the state, and each year we have less religious freedom."

They added that their loss of freedom came gradually. First, they could not control their own enrollment. Next, they were ordered to devote equal time to all studies. Finally, the government forced them to give more time to science than to Bible study.

He who pays the piper calls the tune. He who pays for work done, determines how the work is to be done. This is not only common practice but it is consistent with the ruling of the highest court. The Federal Supreme Court has ruled that any government agency has the right "to regulate that which it subsidizes" (Wickard v. Felburn 317 U.S. 111-112).

Federal Aid Is Financial Extortion

Federal "Aid" is no *aid.* The term *aid* is misleading. For every 60 some cents that the federal agencies give us, they first penalize us to the tune of about $1 in the form of taxes.

This form of seduction is becoming popular. Some 10 years ago our federal tax bill for education was $50,000,000. Now it is $2,500,000,000! (two billion five hundred million), an increase of 50 times that of 10 years ago.

This increase of school tax implies a considerable drain on local funds. The more the federal tax for education increases, the less we will be able to spend for local education.

The irony of it all! Now it is said the government should give more financial aid because the local communities are too poor to take care of their local school needs! The truth of the matter is that the more the government aids our local communities the poorer they become. What subterfuge on the part of the state!

* * *

It is apparent that with the growing trend of government taxing and spending for education, there is a corresponding trend toward government socialism and loss of individual freedom. To the extent that our government contributes federal aid for the promotion of private schools to that extent the Christian character of our Christian schools is in spiritual jeopardy. Do we want to become party to such a program? • •

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The Amishmen's Horses

TWO HORSE AUCTIONS were held in the state of Ohio last fall. The horses were seized from members of the religious sect known as the Amish. Hundreds of Amish people live in Wooster County and adjacent areas. The horses were seized because these people, due to religious scruples refused to pay into the social security fund of the United States government.

Some of the Amish in Ohio are paying the social security tax. Inquiry in the Amish area of eastern Pennsylvania brings information that Pennsylvania Amish are paying the tax, but not expecting to accept the benefits.

Social security is a great help to many people who are retiring. Many people would not save or could not save the amount needed to bring the returns provided through social security. Some of our ministers are glad it has been made available to them.

The seizure of the Amishmen's horses in Ohio is proof that social security is not an old age insurance, but is a welfare tax. Whether we want to benefit from the fund or not, we must pay into it.

There is a peculiar thing about this social security, however, as related to ministers and some other self-employed persons. We understand doctors and lawyers cannot pay the tax nor benefit from it (as yet). For a number of years self-employed persons could not participate in it. Then it was opened to farmers and certain other self-employed persons. Later it was opened to ministers. The peculiar thing in regard to a minister who participates, is that he does not apply for social security. Instead he signs a waiver to exempt him from the exemption plan. It is a negative approach. The minister says he does not want to be exempt from paying his tax. If he does not sign the waiver he is exempt both from the tax and the benefits. But once he signs the waiver and starts paying then he MUST pay for the rest of his employed life as a minister. And he pays 3 3/8 per cent. No employer pays for him.

Woe to the minister who does not pay his social security tax. If they can seize the horses of the Amish, probably they will seize the minister's car or even his books, and put them up for auction.

Some ministers have refused to participate in social security for reasons of conscience. Others while feeling social security is not good for the welfare of the country because it "penalizes self reliance" as some have described it, yet they pay because they feel they should help provide pensions for others. And of course some pay for mercenary reasons, so they will benefit. If others will benefit why not the rest of us?

To go back to the sale of the horses, Walter Lekrone, editor of *The Indianapolis Times,* boldly wrote in his publication on Nov. 2, 1958 some words that are being reprinted in a number of publications, and we believe they will provide food for thought in our columns:

"Over in Wayne County, Ohio last week they were holding a horse auction. The horses belonged to Amish farmers, of whom a considerable colony has lived quietly and peaceably in that neighborhood for the past 100 years and more, and a few of them, conspicuous in their broad-brimmed black hats and luxuriant beards, stood about silently watching their horses sold. They were not, to be sure, selling their own horses.

"The Government of the United States was doing that . . . These Amish farmers, because of religious scruples against it, had not made their 'social security' payments. It was quite legal —or, anyway, nearly all.

"As the sale began, a young Oberlin College student turned up wearing on his back a crudely hand-lettered sign that read, 'If Government can take these horses today it could take yours tomorrow—Don't Bid.'

"He had hardly walked a dozen steps before two burly sheriff's deputies grabbed him and hustled him off to their car. The Gestapo couldn't have done it more efficiently. The sale went on.

"The Amish farmers cling to a simple and somewhat primitive faith that forbids them to accept anything they have not honestly earned. That includes the so-called 'insurance' or 'old-age assistance' or 'retirement benefits' of social security, along with any other kind of charity, gift, subsidy, or 'welfare' handout of any kind whatever from the government. They provide for their own old age by life-times of hard work and thrift. They help one another, when misfortune strikes, as a normal act of brotherly obligation. They consider it, indeed, deeply immoral to get something for nothing."

The editor then goes on to discuss trends in our government to regulate and influence life in the American home and on the farm and in industry. Then the editor writes:

"There is, indeed, getting to be less and less room for dissenters in this country.

"There could come—and in this direction there will come—a time when there is no room left for them at all. No more, for instance, than there was for the college student at that horse auction when the deputy sheriffs grabbed him.

"No government has long survived the attainment of any such power . . .

"Even in America there could come a November when there no longer would be an election day."

Time magazine had this comment at the end of their news story on this horse sale (Nov. 3, 1958): "But the plight of the Amish was a footnote reminder that the welfare state has its victims as well as its beneficiaries, its cost in dwindling freedom as well as its payoff in expanded security."

—The United Evangelical, March 17, 1959

TELL ME ABOUT that revival in Wheaton!"

Often that request has come to me, not only in the United States and Canada, but also far afield in the world. New friends in Switzerland inquired about it, as did those in the Near East. On my first visit to Rio de Janeiro, I attended a luncheon of Christian businessmen and pastors for my friend, Mr. Robert G. LeTourneau. When I was introduced, there was immediately the inquiry, "You are from Wheaton College? You will tell us about that revival." And I could mention instances of the same in Australia and New Zealand, in Hong Kong and Manila, Taipeh and Tokyo.

Let me share some of the story with you. We still do not know how the story came to the press and the radio. Mrs. Edman told me that she had remained with all of us in chapel until after four o'clock in the morning, and then believed she should go home to prepare some breakfast for our oldest son who was then a student in the medical school of the University of Illinois. On entering our home, she heard the telephone ringing. The caller at that unearthly hour stated, "This is the *Chicago Tribune* calling. Is that prayer meeting still going on in the college chapel?" She answered in the affirmative and asked, "Who told you about the meeting?" The *Tribune* reporter answered that he did not know, except that there was a notation on his desk about it.

Early that same Thursday morning, two friends met on the train going from Wheaton to Chicago. One of them, Vaughn Shoemaker, then staff cartoonist for the *Chicago Daily News*, remarked to his companion, "My Dick did not come home last night: I imagine he was studying late with some schoolmate; and by the time I left the house, he still had not called to tell us where he had been."

"Don't you know what happened in chapel last night?" inquired the other.

"No," replied the newspaperman. "What happened?"

"Revival came to chapel during the service last night, and faculty, staff, and students have been there all night in tears before the Lord. I'm quite sure that was where your Dick was last night."

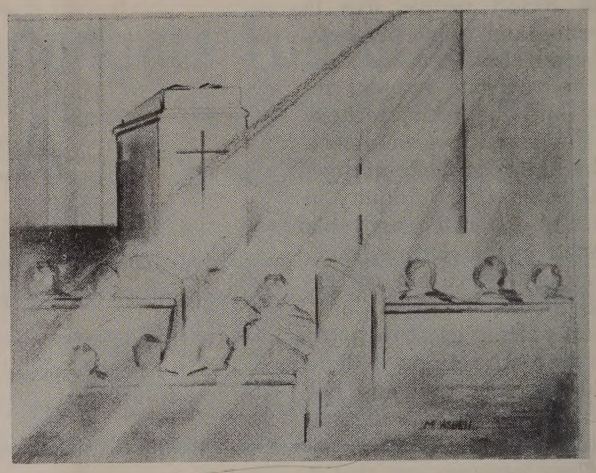
Afterward my very good friend, Vaughn Shoemaker, told me that his heart burned within him all the way to Chicago. He thought he would tell the city editor what was happening at the college; but as he entered the editorial office, he decided to say nothing. However, after he had passed the editor's desk, he turned and said quietly, "My Dick did not come home last night."

"How is that, Shoes?"

"Revival came to the college at the evangelistic service last night, and most of the faculty and students have been in tears and prayer all night long."

Vaughn said that the editor became very excited. He began to shout for reporters and photographers, and then instructed the cartoonist to call me at once in order to have the story in the first edition of the paper that noon. Vaughn told me how he called my office, only to learn from the secretary, "President Edman is in the chapel with the students and we are not calling him out of chapel under any circumstances." In the meantime, the editor kept inquiring, "Shoes, what does he say?" And all the while Vaughn felt that his best friend was letting him down.

"Shoes, you write the story yourself then!" were the instructions from the city editor. From what he had learned from Mrs. Rowena Carr, the secretary, Vaughn proceeded to write the story himself. Interesting, is it not, and wonderful provision of God that an earnest Christian should write the first story and thereby set the pattern for Associated Press releases and other information that went all over the world. However, before that story appeared at noon on the streets of Chicago as told on the first page of the *Chicago Daily News*, the word already had been flashed by wire and cable to every part of the world. Within a few days we heard from places as widely separated as Hong Kong, Paris, Cape Town, Santiago in Chili, and Melbourne, Australia.



It all took place in the second week of February, 1950. We were having the Reverend Dr. Edwin S. Johnson, then a pastor in Seattle, Washington, as our speaker for the winter evangelistic services. It has been the custom of the college for its century of existence to have a week of such services near the beginning of each semester.

During the preceding week, Wheaton Academy, the high school division of the college, had held its own services on its campus at Prince Crossing, some seven miles west of Wheaton. Dr. Torrey Johnson, a Wheaton graduate, was the speaker. There had come deep concern on the part of many Academy mothers for the spiritual welfare of their children. On Monday noon they had gathered for prayer at the Academy. Wholly spontaneously, without any suggestion from one another, the mothers arose from their knees and went down the hallway to look for their children. When one was located, he or she was called out into the hallway, and you have the picture of a mother in tears asking forgiveness of a tall awkward, sixteen-year-old lad because she had not been patient enough wih him or prayed enough for him. You can well imagine that children's hearts were deeply stirred by mother's tears, and especially by the manifest presence of the Holy Spirit. By Thursday evening of that week, there was not one unsaved child left in the Academy; and then there came prayer for the same visitation of the Holy Spirit at the college.

The week of services at the college

From **OUT OF MY LIFE** by V. Raymond Edman, published by Zondervan, used by permission.

When the Holy Spirit Came to Chapel

"In true revival there is deep and sweet tenderness of heart."

V. RAYMOND EDMAN

began on Sunday evening with a message by Pastor Johnson from a text in II Chronicles 20: "Neither know we what to do, but our eyes are unto thee." His ministry continued morning and evening during Monday and Tuesday. The latter was a day set aside for prayer. Classes were suspended and prayer meetings were organized throughout the day with chapel services morning, afternoon and evening.

On Wednesday morning, a senior student came into my office to tell of God's deep dealing with his heart, of the assurance of sins forgiven and of victory in his life. "Would there be a minute for me to give a word of testimony in chapel tonight, Prexy?" he requested. "Bill, the evening service is just from seven to eight o'clock, which leaves very little time for testimonies. However, perhaps we can do so tonight for a few moments."

That evening Pastor Johnson and I met with the songleader, Bud Schaeffer, captain of the championship basketball team and also president of the senior class, and the Stam twins, Marion and Betty, who were to give a trumpet duet as an offertory. One of them said to me, "Prexy, will you announce the name of the hymn we shall play and ask the students to think of the words, not especially of the music?" On my program I made that notation, and after our prayer together we went to Pierce Memorial Chapel.

Bud led in the singing of an opening hymn. I asked a student sitting in the front row to come to the platform and lead us in prayer. Then we had another congregational hymn and a chorus entitled, "Send a Great Revival in My Soul." George Beverly Shea had taught us that chorus on Tuesday evening. I had noticed Bill sitting on the front row with face all aglow and apparently all ready for a testimony. Therefore I said, "Suppose we take a few moments right now before the offering for some testimonies."

Immediately he was on his feet, and turning toward his fellow students he gave an earnest word about God's goodness to him. Two or three other students stood quietly and added their word. One came from the rear of the auditorium, and stepping into the aisle from beneath the balcony, he said, "I know I am a Christian, although a very new one. My heart is not satisfied. Will you please pray for me!"

At that moment I said, "Suppose we stop right now and pray for Louis." Then I noticed just one other lad standing to my right: I nodded to him and said, "We'll end the testimonies with you." Very softly, almost inaudibly, he said, "Please pray for me also."

"Very well," I said to all the assembly, "Let us pray right now for these two. . ." At that instant another student half arose to say a word and then remembered that I had closed the testimony time. However, I said, "Gene, a word from you; and then we shall pray."

By the time Gene had finished a brief testimony, only a paragraph or two of glowing love for the Saviour, eight or ten other students had arisen and stood with bowed heads. I had to make a decision whether or not I should ask them to wait until tomorrow night, or have their word for the Lord just then. We continued the testimonies.

Within a few moments, there must have been fifty or sixty standing to wait their turn to tell of deep heart contrition and of God's faithful dealing with them. I did not stop to count them, of course; and as the testimonies with tears continued, others arose. It was all so quiet, so lovely, with a sense of awe and reverence because of the immediacy of God in our midst. No one spoke loudly, and there was no shouting or excitement of any kind.

Along toward midnight one lad from Buffalo, New York, began his testimony with a request that I be seated. "Prexy, you have been standing at the pulpit since shortly after seven o'clock. We can say our word for the Lord without your continuing to stand." I appreciated very much that thoughtfulness on his part and sat down alongside Bud Schaeffer.

In the meantime, Pastor Johnson had gone into the prayer room, and the Stam twins had taken their place in the audience. Later a note came to me to say that some students had been standing since before nine o'clock, and now that it was nearly two o'clock in the morning, it might be well if I would ask them to speak next. I thereby made the inquiry, "If you know the time approximately that you arose, and have been standing for three or four hours, may I invite you to come on the platform and sit in the choir loft behind me. Then we can proceed with the testimonies here at the pulpit." I estimate that thirty or forty students came quietly forward and sat with me on the platform. Thereafter a student who had been sitting in his place

(*page* 15, *please*)

The Model Church

Well, wife, I've found the model church,
And worshipped there today;
It made me think of good old times,
Before my hair was gray,
The meeting house was finer built,
Than they were years ago,
But then I found when I went in,
It was not built for show.

The sexton did not set me down,
Away back by the door;
He knew that I was old and deaf
And saw that I was poor,
He must have been a Christian man,
He led me boldly thro'
The long aisle of that crowded church,
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old-time ring;
The preacher said with trumpet voice,
Let all the people sing,
"Old Coronation," was the tune,
The music upward rolled,
Till I tho't I heard the angel-choir
Strike all the harps of gold.

My deafness seemed to melt away,
My spirit caught the fire;
I joined my feeble, trembling voice,
With that melodious choir;
And sang, as in my youthful days,
"Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

I tell you wife, it did me good,
To sing that hymn once more;
I felt like some wrecked mariner
Who gets a glimpse of shore.
I almost want to lay aside
This weather-beaten form,
And anchor in the blessed port,
Forever from the storm.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me;
It suited hopeful youth,
To win immortal souls to Christ,
The earnest preacher tried;
He talked not of himself, or creed,
But Jesus crucified.

Dear wife, the toil will soon be o'er,
The victory soon be won,
The shining land is just ahead,
Our race is nearly run,
We're nearing Canaan's happy shore,
Our home so bright and fair;
Thank God, we'll never sin again;
There'll be no sorrow there;
In heaven above where all is love
There'll be no sorrow there.

Written by John Yates many years ago

S. L. MORGAN, SR.
Wake Forest, North Carolina

People, Not Things

A CHURCH society sent a lonely old lady a Christmas box of good things and a lovely hot dinner on a decorated tray. She accepted it gratefully as a gracious act. But she told the man who brought it, "Tell the kind ladies, I thank them sincerely, but tell them it is *people* I want, not things."

I know, even from experience, what the old saint meant. Countless thousands of lonely old people deeply long to say the same thing. I'm not guessing. Some widely-published articles on the loneliness of old people have brought me in the past few years literally hundreds of letters from lonely old people in gratitude for my telling the world just how lonely is their suffering for people who care about them.

A great old widow of a minister in Texas, during her last several years, wrote me often how painful was her loneliness. Nor was she a grouch soured by neglect. Her pastor wrote me once what a radiant soul she was, and how helpful she was to him and others —writing many poems, which she sent to the sick and shut-ins near and far.

She wrote, "I visited much as long as I could walk, but at eighty I became a shut-in. I was long active as teacher and leader in our Sunday-school and missionary groups. And I'm not complaining; I'm only thinking of the hundreds of lonely people less fortunate than I. It only seems strange how many weeks pass in which no one from my church comes in with a cheery word, or even rings my phone. In my good home and with a loving daughter, I can stand it. But I grieve for those less fortunate."

My own experience makes her meaning poignant to me. The young wife of a professor spoke to me at the post office a comforting word without a parallel in all my life, save only the word that came with tears from a neighbor at my mother's death. The young woman had heard of the mental breakdown of my one-time brilliant wife and soul-companion. With a look of deep sympathy that went to my heart, she said only, "I'm *so* sorry!" It sang its comfort in my heart all day long. She understood my lonely Gethsemane and really cared. The same day she appeared at my door with something for the table, but did not come in—then nor since. If she only had! Even to her, and to the world, I'd like to say strongly, "It's *people* we want in our Gethsemanes, not things!"

I'd like to ring that word into the hearts of all philanthropists, all social and welfare workers, all church groups: "It's *people* we want, not things!"

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The Rarity of Repentance

J. W. MELLICK

We may smile at the following incident which happened in our home, but it carries its serious side as it depicts the depth of repentance too often prevalent.

A plate of cookies on the edge of the kitchen cabinet was fast disappearing as the footsteps of a couple of little boys could be heard frequently passing that way.

Presently Mother decreed that no more cookies should be eaten and for a few moments it seemed that we had two little law-abiding citizens living at our house. These hopes were dashed, however, as Daddy looked up from reading to see another cooky being carried off with little white nibbling teeth busily at work.

"What do you have there?" Daddy's apprehending voice calls.

"A 'tooky," was the three-year-old's answer as a chubby little hand held it out for observation.

"I thought Mother told you that you couldn't have any more cookies. Now you go and tell Mother that you are sorry."

Clasping the precious cooky even more tightly, a little figure makes his way to the doorway where Mother is working and without the slightest trace of repentance in his voice says, "I 'torry' Mamma," and at once continues to make the forbidden cooky disappear.

How often God sees this enacted among older folks in matters much larger than cookies. Our lives, along with our lips, must prove the depth and the genuineness of our repentance. We will stop "eating our cooky" if truly repentant.

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A woman tells of her search for sincerity and the outcome when her search ended.

Dare I Trust You?

MARGUERITE ESTAVER
Boston, Mass.

TRUST, I think, is the requirement for going to a person for spiritual help. In stepping on new ice, one gently puts one's weight on one foot to see if it will hold him; then the other foot—and so he tests the ice step by step. If he hears a crack he steps back.

But trust in *what*? One senses and feels; one's feelers wrap all around a person to see if he is real, to see if what he is inside is genuine—genuine—knowing—God—Has he It? And it is surprising how one can sense that. If one finds that, one tries another timid, wary step.

Does he know that I, a needy person, am here? Does he sense my need? One almost cries, "Oh, *please* do." If one feels response to that. . . Does he care? Is it important that I have need? . . . or is he in a hurry? Does he look at his watch? Is he too important to stop and really look at me?

Finally, does he reach out to me in his genuine concern—will he go all the way with me? If those answers come right, one will step out with that person, that man of God, onto any ice and he will know it is going to be right even if he can't see the way. To receive help, one must, I think, be able to give himself completely to the person trying to help him—then he can give himself to God.

Maybe the first giving is the anteroom, the preparation, for the great giving. To receive help from a teacher one must give himself. To receive help, I hear, in rescue from drowning one must give himself (or have to be knocked out) in order for the rescuer to save him.

Is he sincere? I remember how astounded I was when I said to myself, "You know, I think he *means* it— I think the man *really* means it." I think that was the first step. The next step I think was one of longing. I remember asking someone at Susie's if he would be at the campmeeting and looking to see if he was there—and sensing a satisfaction that he was and a deep drawing, a yearning, to go on. I have seen a young dog who, when he was coaxed, wanted to come to me. He whined and cried, he wanted to so much, but he was afraid and held back. When I finally put my hands in kindness on his head he trembled and shook with fear and apprehension. From the first I knew he had something and I wanted to be near it. Maybe that expresses it.

On Monday noon, I think through the output of "sincere friendship," I sensed the spiritual warmth that drew like a magnet and broke down some of the barrier. I was yet alone, all alone, wrapped around in ice, freezing to death, but the ice was melting. In the afternoon it had melted so that I was able to, spiritually, move a little—the spiritual warmth in friendship is a wonderful thing—there isn't much that can withstand it. There in the conversation it was as if God reached out His strong arm. I felt strength. I felt the winsomeness of God. I felt tenderness that nearly broke my heart—and I felt left out of it all.

I felt it all around me, moving like air moved by a wind, but it was the person who helped it to settle into myself, into my heart. I was melting and melting and finding after my frozen condition, my agonizing condition, that I was a mass of violent longing. The frozenness of despair was turning into something else, and it *hurt*—hurt with a longing such as I had never known in my life. That, after a night of agony.

When he asked me if I would like to pray, I suddenly realized I wanted it more than anything in the world (I think I said something to that effect) and as I sank to my knees I think I sank into the loving arms of Jesus Christ. It was a simplicity—the "simplicity" of truth and love; tenderness—the tenderness of His comforting eager arms about me. Reality—all sham, all extraneous things washed away—only goodness, and sweetness and warmth and comfort and love were left. Then the Light grew and grew until I became lost in it.

It swept me away from everything. It broke all my anchors, all my bearings. It swept me into a new world of such beauty as I never knew existed—of peace, of light, of joy, of utter delight.

My mortal reasoning was stunned with the beauty of it all. It was all beauty. It was the beauty of Jesus Christ, of God himself. The marvel that He could make it available to a mortal—to me—hungry, starving, lonely, forlorn, desolate, in despair. The marvel. . . the marvel! Oh, the beauty, the radiant person of Light, of scintillating radiance, of flowing beauty, surrounding one.

What I had been longing for with my whole soul, only I didn't know what it was I needed so desparingly, *this* fulfilled my whole longing. My heart was healed. It knew no pain but the exquisite pain of such beauty. The Light flowed and moved around me—I wish I could tell of it—it is a thing everlasting—once a person experiences it he can never live without it.

Oh, my great Light, Jesus Christ, thank You that You absorbed my personality; thank You for Your persistent love; thank You that You would not let me go; thank You for Your beauty, Your loveliness, Your peace; thank You for Your new world. I thank Thee for Thyself—oh, how can I stop with these paltry words—in the face of all Thy Light. Oh, My beautiful Christ, beautiful, beautiful! • •

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

LEADERSHIP

The Autumn Advance emphasis for this week is on LEADERSHIP. We deal with items 15 through 27 on the Score Sheet of the Standard of Achievement.

15. Each staff member confesses a personal relationship to Jesus Christ, is exemplary in life, and in full harmony with the doctrine and polity of The Wesleyan Methodist Church of America. (2) ___

This does not mean that staff members are immediately dismissed if they fail to "measure up"—no more than you would abandon the Sunday-school building if it did not meet the Standard requirements. It does mean, however, that sincere effort will be put forth in reaching the goal through the careful selection of the staff and through personal counsel and guidance.

16. There is an annual installation of the staff. (1) ___

Through a public installation and consecration service, staff members are impressed with the dignity of the office and the importance of the work entrusted to them. The entire church is also made to realize its responsibility to the Sunday school.

17. Each staff member is present in Sunday school at least fifteen minutes ahead of the opening time. (2) ___

Very valuable moments are contained in this fifteen-minute period. The zero hour of responsibility can be approached confidently when there has been sufficient time to see that all is in order and to quiet oneself before God. Newcomers can be greeted cordially, shown to their classroom, and given proper introductions. Teachers have an opportunity to gain the confidence of earlycomers and to provide constructive activity which will contribute to their Christian growth. It is not a time for staff or prayer meetings, nor for making last minute preparations and study of the lesson.

18. Each staff member is present in Sunday school at least 46 Sundays of the year, unless hindered by illness. (2) ___

Attendance is required in own Sunday school. If the Sunday school is to develop habits of faithfulness, each staff member must set the example. Six absences are allowed per year, provided a substitute has been appointed in advance and prepared to take full responsibility of the position. Absences must be considered individually and not as an average of the entire staff. Even though an assistant or guest is used, the regular worker is also required to be present, unless the person has been appointed to serve in the worker's absence. If a staff member has been replaced during the year, attendance is counted for one worker.

19. Each staff member is loyal to the Sunday morning, the Sunday evening, and midweek services. (2) ___

For a church to be effective each worker must be loyal to and support the entire ministry of the church. The Sunday school is a part of the church and each staff member sets the example of a Sunday-school pupil's relationship to the church. Each staff member's spiritual needs and burden for their responsibilities also requires their attendance at the church services.

20. There is a monthly workers' conference. (2)___

The purpose of the workers' conference is to discuss plans for the Sunday school, consider reports and problems, give instruction in Sunday-school work, and to provide stimulation and practical help for the workers.

21. At least 75 percent of the staff attends the monthly workers' conference. (2) ___

Attendance at the conference is actually an investment of the workers' time, interest, and ideas. Persons who are truly engrossed in their work with the Sunday school will want to make this investment. They will be anxious to avail themselves of the opportunity to share their visions, to accept help in regard to problems, and welcome the instruction and inspiration that comes through fellowship with co-laborers.

22. The school annually provides at least one unit of Wesleyan Evangelical Teacher Training. (2) ___

With the continual rise in the Nation's standards of education, the Sunday school must regularly provide training for its staff in order to make them capable of meeting the needs. View a teacher training program as having a two-fold purpose: First, to better prepare and equip the present staff, and secondly to provide a constant supply of new workers by preparing them in advance.

23. At least 60 percent of the staff annually completes a unit of the WETT course or holds a WETT Advanced Certificate. (2) ___

Each member should recognize the necessity of consistent training in equipping himself for his responsibility in the Sunday school. Each can help the school develop a qualified leadership by annually earning at least one credit card signifying the satisfactory completion of a unit of WETT.

24. The pastor and at least 75 percent of the staff annually attends a local, denominational, or national Sunday school conference, convention, or rally. (2) ___

New Sunday-school growth and vigor is the outgrowth of a Sunday-school conference, convention, or rally. Inspiration is gained by actually seeing that Sunday-school work can be done effectively, instruction is available through specialists in Sunday-school work, information and key ideas can be gleaned that will transform Sunday schools. Some way, somehow all staff members should be able to take advantage of some type of Sunday-school gathering. If such is not available, plan one.

25. Each staff member avails himself of the library of reference books and current periodicals. (2) ___

The Sunday-school worker must always strive to enlarge his background and increase his knowledge of the responsibility which is his in the Sunday school. The staff will be robbed of an effective tool if up-to-date and reliable reference books and current periodicals are not available.

26. The teacher visits each pupil's home at least once a year. (2) ___

Only as the teacher knows the "total pupil" can he know how to properly instruct and guide him in Christian growth. The pupil at Sunday school and the one at home are often quite different. The teacher must know both to be effective in his relationship as spiritual counselor.

27. The teacher personally interviews each pupil concerning the pupil's salvation. (2) ___

This is an expression of the teacher's personal concern for the spiritual welfare of the life entrusted to him. A teacher who knows the "total pupil" as he should and who is in close fellowship with God will know when and how to approach the pupil about his relationship to God.

The total possible points under this section on LEADERSHIP are 25. How do you rate? Previous testings reveal that most schools rate very low. Could this reveal the cause for the ineffectiveness of our schools?

Lesson for September 17

God Uses Samuel

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: I Samuel 7:7-17.

Golden Text: Put away the strange gods. . . from among you, and prepare your hearts unto the Lord, and serve him only. I Samuel 7:3.

M God Uses Samuel. I Samuel 7:7-17.
T Samuel, the Chosen Leader. I Samuel 7:1-6.
W God, Our Deliverer. Psalm 33:10-22.
T God, Our Preserver. Psalm 145:8-21.
F God, Our Helper. Psalm 46.
S God, Our Salvation. Psalm 118:1-14.
S God, Our Father. I Peter 2:9-12.

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Religious News

Turkey's New Constitution Guarantees Religious Freedom

ANKARA, Turkey (EP)—Turkey's new constitution, recently approved, guarantees freedom of worship for all in this predominantly Moslem nation.

Staff Major M. Ali Armagan, head of the National Unity Committee's Press Liaison Bureau, said Turkey will also seek to aid the advancement of all religious and educational institutions in the country.

Communists To Promote New Book on Atheism

MOSCOW (EP) — Wide distribution is planned by Soviet Russia for a new book intended as a standard guide for the propagation of atheism. It has been printed by the state publishing house here and copies will be distributed in "great numbers" throughout the U.S.S.R. and other Communist countries, according to Moscow Radio.

Entitled *"Osnovy Nauznovo Ateizma"* ("Textbook of Scientific Atheism"), the book is the result of "many years of concentrated study by a team of Soviet scientists." It is being published in many languages.

Israeli Parliament Urged To Act Against Christian Missions

TEL AVIV (EP)—The Israeli Parliament has been urged to take legal measures against the activities of Christian missions in the country. The appeal was made by Rabbi Menachem Parusch, delegate of the ultra-Orthodox Agudat Israel Party, who contended that missionary activities were "a menace to the state."

Directing his criticism primarily against mission schools, Rabbi Parusch told Parliament that 1,485 children are attending Christian institutions.

The matter was referred to the education committee for examination on a motion of the Minister of Education.

Confiscate Bolivian Mission Property

LA PAZ, Bolivia (EP)—Local "political group" have seized a 1,000-acre mission farm 50 miles from here, according to reports from the owner group, the Oregon Yearly Meeting of Friends Church.

The Friends operated a Bible Training School for Aymara Indians on the property and since 1946 when the project started were on friendly terms with law makers until recent disagreements led to the confiscation.

Five men of the Friends Mission were held as prisoners at gun point for several hours by leaders of the Indian agricultural syndicate. The Mission was able to salvage large machinery such as tractors, combines and trucks but lost the property in spite of extensive negotiations.

Television Promotes Violence

In Washington, Abraham Ribicoff, secretary of health, education and welfare, told a Senate subcommittee that parents must get "tough" to prevent their children from absorbing a television diet of crime and violence.

"Parents must learn to get tough with themselves and their children, as well as with the television industry," the Cabinet member said.

Although he said that more detailed research is necessary before we can say for sure whether beatings, robberies and murders "which darken our television screen" are harmful to young people, he said "The television industry must fulfill its obligations to its viewers" by providing better programs.

"Let's be perfectly frank about it," the secretary said. "We cannot say with certainty that a bad program causes a child to do bad things, or that a good program guides him toward better things."

The day after Ribicoff's remarks were reported in the nation's newspapers, a rural postman in Guntersville, Alabama, noted a red flag on top of a mailbox and nonchalantly pulled over to the side of the dusty road.

Some minutes later, he was found shot to death in the burning automobile by residents of the remote area attracted by smoke from the flaming vehicle.

An 11 year old boy admitted shooting the mailman three times in the head with a 22 caliber rifle, setting fire to his mail and leaving him in the burning car, according to the sheriff.

"He seemed to be a little sorry over it," Sheriff Jones said, "but I couldn't tell if he was sorry because he did it or just because he got caught."

The boy's father had an explanation: "I think the main cause is TV," the father said. "He liked the war pictures and westerns." And he added, "I can't think of any other answer." (EP)

Wycliffe Dedicates New International Headquarters Building

SANTA ANA, Cal. (EP)—The Wycliffe Bible Translators have dedicated a new International Headquarters building here.

Main speaker at the dedicatory ceremony was the Rev. Tim F. La Haye, minister of Scott Memorial Church, San Diego. Chairman of the program was Dr. Philip Grossman, secretary of the Wycliffe Translators.

Founded 27 years ago, the organization has some 1,130 missionary translators in 13 countries. Currently engaged in reducing to writing for the first time about 200 languages, it has translated portions of the Bible in 100 of these tongues and the entire New Testament in seven more.

The organization conducts five schools in this country, England and Australia to train linguistic missionaries for denominational and other mission agencies.

Sallman Painting for Vice President Johnson

Washington, D. C. (EP)—As a gift from the city of Durant, Oklahoma, Vice President Lyndon B. Johnson has been presented with a copy of Warner Sallman's "Head of Christ."

Rep. Carl Albert (D.-Okla.) presented the portrait which carried a personal inscription by Mr. Sallman.

The presentation is part of a campaign by Miss Ora O'Riley of Durant to have a picture of Christ in every public building in the United States. She has enlisted the support of her fellow townsmen in this effort and in a campaign to place plaques bearing the national motto, "In God We Trust," on public buildings.

Plaques have recently been installed in the office buildings of the Senate and House of Representatives here, and one has been presented to President Kennedy for the White House.

Hoover Says 1960 Crime Rate Highest in History

Washington, D. C. (EP)—J. Edgar Hoover, director of the Federal Bureau of Investigation, has reported that the year 1960 was the blackest in the crime annals of the United States.

The crime rate, which has risen ominously for the past decade, increased by 14 per cent during the year. Some 1,861,000 serious crimes were reported to police—an increase of 230,870 over the previous record set in 1959.

The number of crimes committed in 1960 almost doubled the number of offenses reported to police in 1950, for an actual increase of 98 per cent over the past decade.

Since the population has gained only 18 per cent in this period, this means that the crime rate per capita is now 66 per cent greater than 10 years ago.

Slate Philosophy Conference at Wheaton College

Wheaton College has announced its annual Philosophy conference, November 10 and 11. The meeting sponsored by the department of philosophy at the college, will center on the theme, "What Is Metaphysics?"

Paralled sessions are planned for Friday with technical seminars and popular lectures. Seminar topics are replies to the conference theme and include the existentialist answer, the analytic answer, the process philosophy answer, and the contemporary naturalist answer. The lectures are concerned with metaphysics and education, science, aesthetics, and theology.

Dr. John Wild, chairman of the philosophy department at Northwestern University, Illinois, gives the public lecture Friday evening on "Christianity and Existentialism." Other conference participants come from Minnesota, Michigan, Iowa, Ohio and Illinois.

Saturday morning is devoted to a discussion of the conference theme and a workshop on teaching introduction to philosophy. The concluding session will consider present trends in European and Oriental philosophy. (EP)

Dr. Malik Speaks to Educators

Dr. Charles Malik, former president of the UN General Assembly, in an address at a National Methodist-sponsored meeting in Nashville, Tenn., stressed the need for Christian higher education.

Dr. Malik of Lebanon, now a professor at American University, Washington, D. C., spoke at the 16th Institute of Higher Education, held July 24-26.

He said that Christian higher education is "desperately struggling to exist" today and that in many colleges and universities of the world it does not exist. He said, "The sad decay of philosophy is the greatest bane of higher education today." He urged the more than 260 educators attending the meeting, "Stand up and be counted! Advance on all fronts!"

Senate Urged To Bar Liquor on Airliners

WASHINGTON, D. C. (EP)—The Senate has been urged to act on legislation to ban the serving of alcoholic beverages on airliners. The plea came from Senator Jack Miller (Rep.-Iowa) who reminded his colleagues of

a recent incident involving danger to 118 passengers on a Chicago-Los Angeles flight.

"Although no one was injured," Senator Miller said, "one of the passengers had a whiskey bottle taken from him by the stewardess, whereupon he became enraged and brandished a pocketknife."

Supporting his remarks, he placed a newspaper account of the incident in the *Congressional Record* and also placed in the *Record* an article "Problems of Airborne Alcoholism" by Capt. David Kuhn, which had been published in *Flying* magazine and reprinted in the *Christian Science Monitor.*

Sen. Miller is co-author with Sens. Thurmond (Dem.-S.C.), Humphrey (Dem.-Minn.) and Carlson (Rep.-Kan.) of a bill which would ban alcoholic beverages in aircraft.

"A great many people use the airlines or have relatives or friends who do, and they would like to see the proposed legislation enacted," the Iowa senator said. "It cannot possibly do any harm and might well result in saving some lives."

'Minimum Age' for Beer Drinking Raised in Wisconsin

MADISON, Wis. (EP)—By a close vote of 17 to 15, the Wisconsin State Senate passed legislation here that seeks to raise from 18 to 19 years the minimum age for the purchase or drinking of beer.

Critics of the beer measure had charged in the Senate that "religious groups"—not identified—had exercised undue influence in asking for the age limitation change.

Church News

Georgia Conference

Union Point, Georgia was the scene of much activity from July 31 through August 2, as the second session of the united conference met in annual assembly. A rather heavy agenda awaited consideration, and some time-consuming matters found their way into the deliberations, but there was evidenced dedication to the task as business was pushed through to completion.

Church Extension is one of the most vital phases of the work in Georgia. The united strength of the conference as it is now constituted lends some encouragement in this area. President Phillippe's report to the session set some challenging goals for the coming year. The adoption of the finance committee's report was evidence of the desire of the conference to move ahead.

Rev. Raymond Hicks was elected to the presidency, and Rev. M. L. Arnold to the vice-presidency, of the conference. The other major officers were returned to their respective positions. Several pastoral changes were made, and most churches were supplied with pastoral leadership. Two new names were added to the list of Elders in an impressive ordination service.

Some forward steps were taken relative to Conference Headquarters. During the past year work on the charter was completed and the conference took final action concerning the same. Direction was voted to locate the conference parsonage in Macon, and likewise the central conference office.

Good interest was manifested in the public services of the session. It was a priviledge to present the interests of the denomination and give the ordination message. Miss Roxana Putman did credit to her Christ, her Church and herself in the Missionary Rally. The W. M. S. Conference met during this same period, and reported a profitable gathering.
—B. H. Phaup, General Superintendent

North Carolina Conference

It pleased God to add His special grace as the members of this body met in Annual Assembly. Testimonies and notes of praise punctuated the meeting from time to time. The North Carolina brethren know, as do all true Wesleyans, that even in business sessions there must be provision for God to bless His people.

Good organization and faithful dispatch of business characterized the entire conference session. The spirit of advance and progress is evidenced even in finding ways to expedite time-consuming matters through careful and thorough committee assignments. The reports indicated good gains in practically every area of conference life. These accomplishments are accepted as challenging incentives to greater successes.

There is no diminishing of interest in the work of Church Extension. Something of a new day seems to be dawning as to methods in establishing new churches. A large Trailer-Chapel has been purchased, and the conference was rewarded by having a new church brought in through the use of this attractive place of worship.

Splendid progress was observed in the long-range program of remodeling and expanding the campground facilities. The kitchen-dining area has been equipped with modern design and serviceableness. Some older buildings are disappearing, and already two new dormitories grace the grounds.

Appreciation was expressed for the vigorous leadership of the conference by the return of all officers to their places with strong votes. A progressive and satisfactory arrangement has been put into effect which gives broad powers to a duly designated Board of Managers. Pronounced changes were enacted in the system of budget askings for conference operation.

A strong arm of this conference is the W. M. S. This organization, along with the Y. M. W. B., held its annual meeting concurrently with the parent body. There has been a year of good success for these auxiliaries, and they approved challenging and ambitious goals for the future. The North Carolina Conference looks to the future with vision, courage and faith.—B. H. Phaup, General Superintendent

Ohio Conference

The fifty-fourth session of the Ohio Annual Conference was held July 24-28, 1961 at Victory Camp Grounds, Galena, Ohio.

The Communion Service was held Monday evening under the direction of Rev. Leroy A. Wilcox. This was followed by the Conference Sermon. It was delivered by Rev. Walter Jeffries, Jr. He spoke on the theme, "The Church of The Living God."

The first session of business was called to order and Rev. Donald Fisher, president of the conference presided. Rev. Fisher has been president for the past eight years and was returned to that office for the ensuing year.

The Tithing Secretary, Rev. Andrew Wilson, using information from various sources presented the financial side of stewardship in an interesting manner.

Dr. Woodrow I. Goodman, President of Marion College, was guest speaker at the Educational service. Dr. Goodman gave an excellent address, pointing out that the interests of the Church and the Church Schools must be integrated if they are to serve each other effectively. The Marion College Quartet appeared with Dr. Goodman.

The work of Extension and Evangelism was presented in the service held for that purpose. Rev. Donald E. Howard, Pioneer Secretary was in charge. Rev. Kenneth Dunn, president of the Indiana Conference was the speaker. The message was challenging. It was climaxed with examples of what is being done in this field. It was pointed out that the new churches in the conference are the ones showing numerical gains.

Rev. Carl Beaver, in his usual effective manner, challenged us to new efforts in Sunday-school work when he spoke to us in the Sunday School Hour. The statistics show a moderate increase in the various aspects of the Conference Sunday School Department.

Enthusiasm for Missions was reflected by the spirit of giving. Pledges amounting to $20,000 were made in the Missionary Service. Mrs. Emma Lea Martin, who succeeds Mrs. Charles Day as President of the Conference W.M.S., presided over the service. Rev. Price Stark and Rev. Sedu Mans were present and spoke.

A Memorial service was held in honor of the laymen who were called to their Eternal reward. A special tribute was made in memory of Rev. John Murdock. Before the prolonged illness which ultimately terminated his life, he served the Wesleyan Methodist Denomination for twenty-five years as pastor and evangelist.

General Superintendent, Rufus Reisdorph, represented the denomination. He gave the Denominational Address and was present for consultation.

The statistics show a slight edge in membership over last year. There was an increase in finances for all purposes. The election of officers retained most of the present officers, with few exceptions. —Walter G. Friedley, Reporter

North Carolina Report

The eighty-second annual session of the North Carolina Conference convened on the assembly grounds at Colfax, N. C. on July 25, at 10:30 A.M. The Monday evening service was devoted to the conference Sunday-school interests. As a forward step, the Sunday-school Department of the conference purchased a Mobile Chapel, costing approximately $5000, with a seating capacity of about 75, to be used in opening up new works. The unit is presently at a pioneer point in Silver City, N. C.

The conference moved along smoothly and with dispatch, due to a good deal of streamlining in the routine procedures of business. The election of officers saw all conference officials returned. Rev. C. Wesley Lovin, President; Rev. D. O. Miller, Vice President; and Rev. Melvin Gentry, Secretary.

One of the highlights of the session was a special message given each day by Dr. Phaup,

the denominational representative. These messages were both informative and inspirational. The conference sermon was delivered this year by Rev. Paul E. Allred.

The educational interests of Central College were represented by the President, Dr. R. C. Mullinax, who gave an optimistic report for the school. The financial condition, the prospect for students this fall, and the general progress of the College were represented as good.

The ordination service was the concluding service of the conference. Five young men and one young woman were ordained to Elders Orders. They were: G. K. Andrews, Forris Bernard, Billey E. Flinchum, Richard M. Lively, Henry D. Williams, and Blanche Gilbert. The message was delivered by Rev. W. C. Lovin, who spoke to some extent out of his own experience to the candidates.

The conference grounds have been greatly improved. The conference showed a substantial gain in membership this year, the financial status is good, and there was one new church organized.—C. E. Hedgepath, Reporter

Oklahoma Conference

While the temperature outside flirted with the 100 degree mark, optimism and encouragement most accurately described interior atmospheric conditions as delegates and preachers of the Oklahoma Conference met in their 58th annual session.

Keynote for the conclave was set by President Joe C. Sawyer both in his report and in the conference sermon. Reporting 88 "Official Acts" (possibly a record for any conference, any time) and two churches organized, Rev. Sawyer said the challenges of the great South-Central three-state area are so great "there is not the slightest ray of downheartedness or discouragement in my soul." Aligning itself with this spirit, the conference voted to put its president in the field full time this year. The pioneering and church extension challenge for the year centers around new churches at Dallas, Texas, and Tulsa, Oklahoma. In addition the president set as a goal a 15% across-the-board increase in all totals and declared that at least one-third of the churches in the conference should be laying plans to "mother" new church extension efforts.

In a move to use more time wisely, a motion was adopted to hold camp meeting and conference concurrently next year.

God has been giving the Oklahoma Conference young men with vision and dedication to man its pioneer and established churches. No pastor presently under appointment has been a member of the conference for longer than nine years.

In a spirit of unity and cooperation, the business of the conference was conducted with dispatch. Camp meeting with Rev. J. Paul Hill as evangelist was to follow. This doubtless set the spiritual tone of a new year of achievement for Christ in the vast Oklahoma-Arkansas-Texas area.—Robert W. McIntyre

A Correction

In the Appointments of the Florida Conference Rev. Gene Clark was listed as pastor at Brooksville. This was a mistake. Brooksville is still without a pastor.—Rev. Foster Piatt, Conference President

Recommendation to General Evangelism

TO WHOM IT MAY CONCERN:

This is to notify our Zion that the Reverend Hugh S. Smith, who has given many years of pastoral service in the North Carolina Conference has requested and was appointed to the field of General Evangelism for the coming conference year. I feel sure that the faithful service and experience of our Brother Smith, will commend him to the church at large. His ministry is spiritual and it will be a real blessing to your church. This man should be kept busy with revival services.

C. Wesley Lovin, President
North Carolina Conference

Ohio Conference Resolution on Merger

In view of the expression from certain conferences and persons of our Church desiring renewal of overtures toward Church merger, we of the Ohio Conference assembled in our 54th session desire to register our protest against any further steps by our denomination which would lead to such church union.

Be it understood that we do not protest against merger because of any lack of appreciation for any church with whom union is proposed. We recognize their labor of love and their service to God in the cause of Holiness; neither do we object to such co-operation in the field of publications and the sharing of general facilities as we now have. However, we do feel strongly that any move toward church union tends to stress organizational effort and statistics at the expense of that spiritual emphasis that is needed for genuine churchwide revival. Also, we believe by past experience that movements toward church merger create divisions and tensions among us that are a detriment to harmony and a spirit of love and brotherhood.

We do also register our protest against any further trend away from the basic principles of congregational form of church government which has served our Church since its inception; these principles we are convinced would necessarily be sacrificed to a damaging degree in order to effect merger with any group who now have a strong central form of government.

Middle Atlantic States

The forty-first session of the MAS Conference opened on July 10. Rev. C. W. Bradley presided and was assisted by Rev. Virgil Mitchell, Secretary of Church Extension and Evangelism. This report bears mention of the vision, ventures, and victories that characterized the fiscal year 1960-1961.

Rev. Williamson in the opening message was frank to remind us this was no time to retreat, but go forth. "This is no time to seek a location less dangerous. Jesus went outside the camp. The camp was a place of security, ease and legalistic tradition. But Jesus went outside. We must also go outside that the world may see Jesus in us."

Rev. Minkwitz of Smyrna testified, "For the first time in our church we have seen the need of Evangelism in our Sunday-school department which has increased 300 per cent." Rev. Dongell envisioned the need of a Union Convention in the Trainer Church which scheduled Laymen bringing the messages rather than the Clergy. The Florence N. J. church has been sending full support to Dr. Anderson in Haiti. They have finished paying for the electric generator and are now venturing to raise full funds for the boat. A check for $1000.00 has been sent. Another check for $1000.00 was received as an unexpected gift for a church in Haiti immediately afterward. The Willow Grove Delegate speaking for Rev. E. L. Loveless reported the completion of their new and beautiful addition to the Sanctuary with a remaining indebtedness of only $1200. "This year," he stated, "we are venturing a second tithe on all monies received for the support of foreign missions. And for the first time we have assumed the support of a national. There has been an all-time high of 157 in Sunday school. We saw 135 attending DVBS. That has been our highest number."

I asked the Conference for their report of new victories as well. Rev. Thompson, speaking for the Baltimore church, had this to say: "We have organized four Bible Clubs with 35 to a club, a Girl Scout Club of 35 members, one group of Brownies with 35 members, two Cub Dens with eight boys to a den with anticipation for the third. We have reached an average of 173 in Sunday school, running 12 per cent over last year. Now we are entering on a missionary progran with a nest egg of $600, plus taking support of a Korean Orphan. We also assist in the support of Miss Miriam Stockton." Asking Rev. Thompson the secret of this moving work, he attributed it to the Intercessory Group who meet to pray every Saturday night.

Rev. Roloson is in the process of opening a new project in a development eight miles out from the mother church in Camden.

Vineland congregation set out to canvass two-by-two from door to door. Fifteen went out while fifteen others remained to pray.

Carney's Point has seen their victory in their CYC. "We have had 18 conversions,"

EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Wednesday, September 6, 1961, at 1 p.m. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

says Rev. LeRoy. This is an increase of four per cent in prayer meetings and an all time high of 162 in Sunday school."

Rev. Fields has this to say for Brooklyn. "We plan to launch a missionary program. We also plan on a reading room as our Christian Science friends have done."

Brother George DuBell of Florence N. J. informed us that he is going out for "15 percenters" this year. He is the tithing secretary of the conference.

Philadelphia Delegate reports $5238.00 raised this year on the more than $23,000 indebtedness, plus taking the full support of Dr. Marilyn Birch.

Dr. Paine and Rev. Tysinger represented the College and Academy. Rev. Stark was our Missionary Representative.

And now we close listening to the prayer of Rev. Virgil Mitchell. "Dear Lord Jesus, from the first call to order to this closing moment of the Assembly we have sensed God. Now that we are soon to separate, let us not look for an easy way, an escape from duty nor a feather-bed situation. We would pray for everyone present. Make us adequate for the tasks which lie ahead. Bless these Pastors and their wives. And may a special dispensation of grace be given their children (fervency here). . . and for all that is going to be accomplished we shall give the glory to Thy Name alone. Amen."

—Lois E. Richardson, Reporter

Tennessee Conference

On July 18, 1961, the Tennessee Conference closed its thirty-second year of faithful service to the Church and the Kingdom. On that date ministers and delegates gathered in annual session, to report, rejoice, work, pray, and to plan for the coming year.

The people had reason for rejoicing, for during the year the Lord had bestowed upon them His rich benedictions in a bountiful measure. The pastors' reports were neither monotonous because of similarity nor discouraging due to losses. They throbbed with spiritual vitality and were seasoned with notes of praise.

When the Statistical Committee completed its arduous task and reported, the conference learned that a fair gain had been made in membership and that total giving surpassed that of the previous year by approximately $10,000.

The missionary interests of the church were well presented at the conference through the planning of the Woman's Missionary Society and the services of Rev. and Mrs. Arthur Calhoon from Haiti, and Rev. Neal Phipps of the Brainerd Indiana School. At the public missionary rally an offering of $1700 was raised.

The W.M.S., the Y.M.W.B., and WY each gave interesting reports. These organizations fill important places in the service of the Church.

The Missionary Society rendered special service during the year in raising funds for the new shelterhouse. For the coming year the ladies have undertaken the task of equipping the camp kitchen.

The Sunday-school work of the conference pressed forward during this year and came up with a good report. The First Church of Nashville, of which Rev. Edward Schade is pastor, led the progress parade and carried away the Conference plaque.

Revs. Robert Dean Earley, James Beverly Bross, and Aires Leon Knight were ordained at an impressive service at which the Holy Spirit was graciously present.

The election returned the officers who served last year to their positions of responsibility.

The Tennessee Conference maintains a warm spirit of evangelism and strives earnestly to meet its obligation to the Church and to the Kingdom.—R. D. Reisdorph, General Superintendent

Reckards Take New Work

Because of the continuing illness of Mrs. Reckard, the doctor advised that Rev. and Mrs. L. J. Reckard retire from parsonage life. Rev. Reckard volunteered to become a promoter of Evangelical World Relief. He has charge of shipping useful items to places overseas which are in dire need. Through "Operation Handclasp" some navy commanders offer the extra space on their ships to take these items overseas where they can be used. His title is Field Director of Evangelical World Relief for the National Association of Evangelicals. He also serves as Assistant Funeral Director for the Alexander and Freezell Mortuary.

Birth

A daughter, Teresa Yvonne, was born to Rev. Eldine D. and Naomi Ruth (Hoover) Landis of Lafayette, Indiana, on July 26, 1961.

Obituary

Heintz.—Anna L. was born in North Lawrence, Ohio, October 27, 1895 and departed this life after a short illness August 2, 1961. Sister Heintz was a member and faithful attendant of the First Wesleyan Methodist Church of Massillon, Ohio. She will be greatly missed not only by the bereaved family and relatives, but by her brothers and sisters and many friends of the Church. Surviving her are her husband, a daughter, Mrs. William Staley, of Massillon; a son, Donald Heintz, at home; three sisters; Mrs. Adaline Andrews, of Massillon; Mrs. Margaret Heinbuck, of Navarre, Ohio; Mrs. Viola Mathis, of Newman, Ohio; a brother, William McInnes, of Massillon; three grandchildren; and a host of friends. Funeral services were conducted at the Arnold Lynch Funeral Home, August 4, 1961 at 2:30 p.m. with her pastor, Rev. Dwight L. Robertson, officiating. Interment was made in the Rose Hill Memorial Park.—Dwight L. Robertson

Conference Appointments

WISCONSIN CONFERENCE

Conference Officers:
President—David D. Peterson
Vice-President—Floyd Titus
Secretary—Russell G. Buck
Sunday School Secretary—Harold E. Keller
Tithing Secretary—Royal Bailie
Treasurer—Ernest Friebel, Jr.
President Emeritus—J. B. Clawson

Pastoral Appointments:
Appleton—Charles Maddux
Baraboo—Carl Jackson
Beulah—Rev. and Mrs. Thomas Bailie
Burr-Valley—In hands of conference president
Darrow Road—Harold E. Keller
Eau Claire—Fred Francis
Hancock—Carl Holder
Hayward—John K. Heavilin
Hillsboro—Dorothy Johnson
Janesville—Lynford Sanders
Madison—Floyd Titus
Milwaukee—Wilbur Wolf
Mt. Pisgah-Oak Ridge—John Clarke
Rice Lake—Donald Berry
Spooner-Gull Lake—Russell G. Buck
Stone Lake—Ernest Friebel, Jr.
Valton—Clarence Titus
Waukesha—Loring H. Peterson
Wisconsin Rapids—H. S. and Ila M. Bennett
Woodland—Benjamine Drown
Eastman—Harry Moeller
Anchorage—Wayne Cox

Other Appointments:
Supply Whitefish Presbyterian Indian Mission—Robert Thrasher
Supply Cambridge Methodist Church—Royal Bailie
General Evangelist—Harry Johnson
Field Representative for Miltonvale College—Robert Girard
Missionaries to Japan—Harold and Edna Johnson
Youth Director at Immanuel Church of Kansas—Roger Mortimer
To pursue further study—Robert Mattke
To study in preparation for occupational missionary work—Josephine King

Elders on Reserve:
Sylvia Lee, Joseph H. Reid

Unstationed Elders:
Esther Johnson, D. O. Dietzman, Mrs. G. M. Hahn

Superannuated Elders:
J. B. Clawson, I. J. Butcher

OHIO CONFERENCE

Conference Officers:
President—Donald C. Fisher
Vice-President—Donald E. Howard
Secretary—Walter W. Jeffries
Sunday School Secretary—Thomas E. Phillippe
Tithing Secretary—Andrew Wilson
Treasurer—C. O. Scott

Pastoral Appointments:
Africa—In hands of the president
Athens—Walter W. Jeffries
Bradford—Sherman Burton
Bucyrus—George D. Fisher
Chillicothe—Clyde Blazer, Eddie Colburn (assistant)
Chippewa Lake—Thomas E. & Betty Lentz
Cincinnati—John H. Cole, Jr.
Columbus—C. O. Scott
Conesville—A. E. Halbert
Coshocton—Thomas E. Phillippe
Cumberland—Delbert D. Fruth
Dayton, Belmont—Marvin Taylor
Dayton, Central—Charles O. Switzer
Dayton, Miami Shores—Luther Fraley, under direction of Church Extension Board
Dayton, Northridge—Walter E. McKee, Howard Castle (assistant)
Dayton, Oakridge—In hands of the president
Dayton, Radcliffe—William Dillon
Dunkirk—Darrell Fruth
Empire—Lelon R. Glasure
Fargo—Andrew Wilson
Findlay—Richard A. Addison
Greer—Leroy A. Wilcox
Harrison Chapel—Gaylord Leidig
Jelloway—Eugene Savage
Kenton—H. C. and Eva Burchel
LaRue—Roger Woodrum
Marion, Mark St.—Lawrence Orcena
Marion, Silver St.—John & Bernice Woodward
Miamisburg—Don A. Glenn
Middletown—Carroll N. Miller
Millersburg—Glenn Rader, under direction of Church Extension Board
Mingo Junction—Paul Wilcox
Mt. Vernon—Melvin E. Mitchell
Nellie—Dan Parker, under direction of Church Extension Board
Newark—Kenneth M. Lewis
New Rome—Egbert Woods, under direction of Church Extension Board
Norwood—Eldon R. Martin
Oakfield—Walter G. Shearer
Paden City—Harry E. Ward
Piqua—disbanded
Rittman—Virgil A. Snyder
Senecaville—Delbert D. Fruth
Sharon—Kenneth & Anne Hartley
Sherrodsville—Walter Friedley
St. Albans—In hands of the president
St. Mary's—Paul Collins
Sunbury—Samuel Miller
Toronto—James M. Hillman
Weirton, Chapel Hill—Warren G. Toops
Westerville—Merrill Bagley
West View—Kenneth Hostetler
White's Chapel—Roy E. Deeter
Zanesville, N. Terrace—In hands of the president. Gene Stanley, supply
Zanesville, Pine St.—Henry Mayle
Zanesville, South—Erma Toms, under direction Church Extension Board

Other Appointments:
Missions supplied under direction of Church Extension Board: Hollansburg—Franklin Durham; Lafferty—Carl and Ruth Huff; Lima—David Morgan; Parkersburg—David J. Rodgers; Pleasant Township—; Piqua—; Tobasco—; Trotwood—Kenneth Martin.
Conference President—Donald C. Fisher
Traveling vice president—Donald E. Howard
General Secretary, Wesleyan Youth—Robert W. McIntyre
Professor at Marion College—R. Duane Thompson
Professor at Miltonvale College—Ira L. Shanafelt
Missionary at Haiti—Arthur Calhoon
Missionary to Puerto Rico—Charles Day
Missionary to Taiwan—Freda Farmer
Pastoring Independent Work at Williamsdale—Freddie Kimberlin
Missionary-elect to India—James Blackburn
Transferring to Dakota Conference—Lewis Myers
General Evangelists—Dennis Matherlee, L. D. Wilcox, John Dorsey, Marshall Smart, Irene Hanley, Harry Stanley
Conference Evangelists—J. L. Collins, R. J. Stratton, Mildred Stratton, Nellie Hamilton, Bert Sayre, Donald Shockey, Walter Lybarger, William Wright, Harry McQuigg, Ruther Lanker
Conference Evangelists Pursuing Theological Studies—Norman Ross, Raymond Huddle, David Fruth, Bruce Hawthorne, Kenneth Martin, Jr., Walter McKee, Jr.

Elders on Reserve:
F. A. Taylor, Roy Lemons, Monna M. Rogers, Everett Wildman, Roy D. King

Unstationed Elders:
L. A. Smothers, Allen Baker

Superannuated Elders:
E. W. Cole, Eldon Kenney, Cora Kingery, Della Osborn, George B. Clay, W. F. Jeffries

When the Holy Spirit Came to Chapel

(*from page 7*)

under deep conviction arose when he had met the Lord in forgiveness and came to the platform to await his turn to give his testimony.

Thus the service continued all Wednesday night, all day Thursday, all Thursday night. On Friday morning I felt that I should dismiss the public service because nearly every student had met the Lord Jesus for himself. I dismissed them with the word, "Those whose hearts have still not been reached will kindly come with me into the prayer room where we shall continue the service. The remainder will kindly leave quietly. At 10:15 o'clock we shall have the regular chapel service and classes shall be resumed after that time."

The Holy Spirit is sovereign; and when He is in the midst of His people, He has full sway in their hearts. In His presence one understands that word in Psalm 110, "Thy people shall be willing in the day of thy power."

When the Holy Spirit is present, He speaks to all without exception.

When the Holy Spirit comes to an individual Christian or to an assembly of believers in pungent conviction and cleansing power, not only is the effect felt throughout the totality of those present and even far away—there is also a sense of timelessness. Time becomes so unimportant in the light of eternal values!

In true revival, there is deep and sweet tenderness of heart. Primarily it was the gentleness of broken hearts toward God, and this contrition was expressed in graciousness and gratitude toward our fellow men.

True revival shows not only a pattern or totality, timelessness, and tenderness of heart, but it always ends in triumph. When Nehemiah's people wept in their repentance and met the Lord, they had this word, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Nehemiah 8:10).

Note: This is not the end of the story. Get your copy of Dr. Edman's book "Out of My Life" and turn to page 206 and finish his account of the revival at Wheaton in 1950. There are other happenings in his life which make for inspirational yet relaxing reading. The price of the book is $3.50. Order from The Wesley Press, Box 2000, Marion, Indiana.

JESSIE H. KENNEDY
Zanesville, Ohio

The Holy Spirit of God

Thou Blest Holy Spirit, Thou Love of the Father,
The Comforter sent from the Son,
The Life of the Church and the Mark of the Christian,
The Sealer of these into one;

The Glorifier of our blessed Lord Jesus,
The Voice ever speaking of Him,
The Magnetic Needle that points to that Saviour,
The Jurist convicting of sin;

The Interpreter op'ning the heart of the Scriptures,
The Revealer of God unto man,
The Intermediary to bring us together,
The Personal Touch of God's plan;

The Mind that untangles unspeakable prayings,
The Translater of tears and groans,
The Pinion that pushes through powers of darkness,
The Presenter of them at God's throne;

The Deliv'rer returning with answer or promise,
The Transformer of tears into smiles,
The Solace of those in the houses of mourning,
The Friend who stays near all the while;

The Sanctifier of God's born-again children,
The Fire that burns out evil roots,
The Warmth that is nurt'ring the new-growing seedlings,
The Sun for the ripening fruits;

The Beauty that glows from the face of God's children,
The Joy of the heart in full bloom,
The Witness that sanctions the pure testimony,
The Unction of talents unknown;

The Guide who takes care of each step of the journey,
The Partner who shares with the load,
The Light ever burning to show us the pathway,
The Quickening Strength for the road;

The Dews of the morning with silent refreshings,
The Water of life-giving streams,
The Chemist who changes each blight into blessing,
The Rest underneath all our dreams;

The Architect choosing each stone for the building,
The Lapidariest polishing gems,
The Sculptor who fashions God's saints to His liking,
The Artisan of diadems.

Blessed Holy Spirit, don't let me grieve Thee
By negligence, doubting or sin,
Use rods of correction—but please do not leave me,
Abide now and ever within.

World Missions Presents

A New 16MM Film

"Black Diamond" portrays the thrilling life of a Sierra Leonean pastor from the time as a lad he was driven off to the jungle by the witch doctor until he becomes a devoted, capable pastor. Especially exciting are his obedience to the Master in going as a missionary to a hostile tribe and the trials he bears victoriously for Christ. Filmed on our own field by Rev. George Hilson with the narrative written by Rev. George Huff, the film clearly depicts what Wesleyan Methodism is doing in Africa.

Running time is 33 minutes. Rental fee $8.50 per showing. In color.

Order from Wesley Film Service, Box 2000, Marion, Indiana.

Credit Line Omitted

In the article, "Protestant Action," by Dr. Harold J. Ockenga which appeared on pages 8 and 9 in the August 16 WESLEYAN, the credit line was inadvertently omitted. It should have read as follows: Reprinted from CHRISTIAN HERALD by permission. This speech was originally made extemporaneously at the Protestant Council on Roman Catholicism, sponsored by Christ's Mission at Buck Falls, and later taken from a tape recording.

THE GLAD TIDINGS QUARTET
presents
a 33 1/3 LP Record

Something Lifted Off Of Me
Prayer Is the Key To Heaven
I'm Bound For That City
I Know It Was The Lord
Tenderly
I Know He Heard My Prayer
Then I Met The Master
There's Room At The Cross
I'm Happy And Free
Guide Me O Thou Great Jehovah
What A Day That Will Be
The Old Country Church

Price, $4.00; Thru Mail, $4.25

The Glad Tidings Quartet
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Indianapolis 1, Indiana

Worth Quoting

Without Christ—Nothing

The great Charles Haddon Spurgeon tells of one time when he was traveling and was overtaken with great pain. In his room at the hotel he found it cold, and asked for a fire. Sitting in a very despondent mood, he suddenly began to cry as if smitten with a great sorrow. The man who came to light the fire in the open hearth had in his hand a bundle of twigs. Mr. Spurgeon asked to look at them, and upon examination he found the bundle was made of vine branches cut off now that pruning time had come. "Ah", thought Spurgeon, "will this be my portion? Shall I be gathered for the fire? Those vine shoots were parts of a good vine, no doubt branches that once looked fair and green; but now they are fuel for the flame." They had been cut off and cast off as useless things, and then the men gathered them and tied them in bundles and they were thrust into the fire. "What a picture!" thought Spurgeon. "There goes a bundle of ministers into the fire! There goes a bundle of Elders! There's another bundle of deacons, a bundle of church members, a bundle of Sunday-school teachers! Men gather them into the fire and they are burned." Shall this be the lot of any of us who have called ourselves Christian?—David Otis Fuller, in the Gideon.

Indiana, Pa., Bulletin

Something To Think About

"Two Brothers once lived down this way,
And one was Do and the other Say,
If streets were dirty, taxes high,
Or schools were crowded, Say would cry:
'My what a town!' but brother Do
Would set to work and make things new,
And while Do worked, Say still would cry:
'He does it wrong, I know that I
Could do it right.' So, all the day,
Was heard the clank of Brother Say,
But this one fact from none was hid.
Say always talked, Do always did."

To the new officers of the Sunday School and Church and to the members of the Sunday School and Church. Be a *DO* not a *SAY*.

—Shiloh Bulletin, Plymouth, Ind.
Robert N. Conley, Pastor

Pray Without Ceasing

Some ministers were once discussing how the command to "pray without ceasing" could be kept. One of them was appointed to write an essay upon it to be read at the next meeting. A servant who heard this exclaimed: "What! a whole month waiting to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "let's hear how you understand it. Can you pray all the time, Mary?"

"Oh yes sir," replied Mary.

"What! when you have so many things to do?" questioned the minister.

"Why, Sir," said Mary, "the more I have to do, the more I can pray."

"Indeed. Well, Mary, let us hear how it is, for most people think otherwise," said the minister.

"Well, Sir," said the girl, "when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I wash, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I go kindle the fire, I pray that God's work may revive in my soul; and as I sweep the house, I pray that my heart may be cleansed from all impurities; and while preparing and eating breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my Father, and pray that I may be his child and so on through the day. Everything I do furnishes me with a thought for prayer."

—Indiana, Pa., Bulletin
F. E. Mansell, Pastor

Strange People

People who talk about prayer, but never pray.
People who say tithing is right, but never tithe.
People who wish to belong to the church but never attend or support the church.
People who say the Bible is God's Word to man, yet seldom read it.
People who say that eternity is more important than time, but who live for the present life.
People who criticize others for things they do themselves.
People who stay away from church for trivial reasons and then sing "O, How I Love Jesus."
People who follow the devil all their lives but expect to go to heaven.
STRANGE PEOPLE.

—Ashville, N. C., Bulletin
Watson C. Black, Pastor

Are YOU Lost in the Woulds?

"Some folks are lost in the 'Woulds.' We hear them say, from time to time: 'I WOULD go to Church, but it is my only day off; I WOULD stay for the worship service on Sunday morning, but I have to eat lunch early; I WOULD come to Prayer meeting, but I have another engagement: I WOULD tithe, but I can't afford it! I WOULD visit for our church, but I don't have the knack for meeting strangers; and *there are many more* 'WOULDS.'

IF these people were lost in the WOODS, they would be concerned; but how sad for them to be lost in the WOULDS."

—Belmont, N. C., Bulletin
A. J. Kendrick, Pastor

Sunday School Attendance

Since the last paper went out to you we have closed the records for the conference year. Our attendance average for the year was 246, which represents a 20% increase over last year.

The attendance last Sunday was 246. To thus hold up to our last year's average at midsummer is a good sign. Let's not drop down below that number at all.

We are all holding "300" before us as our goal for this year's average. It can be done if we all really do our best. Let us do it, not just for the sake of a record but for the Glory of God and for the sake of souls.

—Tuscaloosa, Ala., Bulletin
E. L. Shigley, Jr., Pastor

What Is Christianity?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent; it is forgivness;
Toward the fortunate, it is congratulation;
Toward God; it is reverence and love.

—Hartford City, Ind., Bulletin
Ralph and Olive Coleson, Pastors

Phone Ring?

Last Sunday a group of young people were to telephone a list of phone numbers and your number was to be one of them. They were to let the phone ring once, reminding you it was time to be thinking about getting ready for Sunday School and Church. If your phone didn't ring, maybe it was because your "ringer" didn't get up in time! Now with New Year's Eve over, this Sunday it should go like clock-work! Thanks, to Delbert Robison, who is heading this program up.

LISTEN . . . for your phone Sunday between 8:00 and 8:15 A.M. Then be sure to get ready to attend Sunday School and Church!

—Ponca City, Okla., Bulletin
Richard Ernst, Pastor

Too Young To Be a Christian?

Evangeline Booth preached her first sermon to a congregation of mops and brooms at the age of 5.

Robert Louis Stevenson said "Hush! I'm telling myself a story" at 6.

Kit Carson was a dead shot with a rifle at 8.

Mozart reproduced and played the score of Allegri's Miserere after hearing it once, at 14.

McCormick invented the reaper at 23.

Thomas Jefferson drafted the Declaration of Independence at 33.

—Plymouth, Ind., Bulletin
R. L. Kenworthy, Pastor